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The Resurrection Idea

Editorial

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By Scott Anderson

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CHICAGO

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* * *

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BY HERBERT L. WILLETT, Ph. D.

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CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII

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The Resurrection Idea

THE HOPES CHERISHED BY PRIMITIVE PEOPLE REGARDING THE SURVIVAL OF DEATH NEARLY ALWAYS, OF NECESSITY, TOOK THE FORM OF RECOVERY FROM THE DUST. THERE WAS NO OTHER MANNER IN WHICH THE CONCEPTION OF A FUTURE LIFE COULD TAKE THE FORM OF REALITY IN THE IMAGINATION. THIS VIEW OF THE LIFE TO COME, WHATEVER MAY BE SAID OF IMMORTALITY IN GENERAL, HAS CEASED TO HAVE SIGNIFICANCE FOR THE MODERN WORLD.

To early man the body was the indispensable clothing of the soul. It was impossible to conceive of any form of post-mortem activity in which the body did not have part. For this reason, some nations took very great care to preserve the body intact after death. The Egyptians brought the science of embalming to a high state of perfection. Today, after millenniums of time, the physical forms of men and women are so well preserved that they show the fidelity of their pictured likenesses on the monuments. All classes shared the belief that the welfare of the soul in the future life depended on the preservation and regaining of the body.

Other nations did not go so far, probably because they were unable to copy the highly technical method of sepulture. But they carried out the theory as well as they could. The Hebrews illustrate the common practice in this regard. They made no other disposition of the body than burial. This was the custom long before any thought of survival dawned on their minds. A man was gathered to his fathers, in the ancestral burial place. Any other treatment of the dead was deemed dishonoring. A bitter reproach was hurled by Amos against the Moabites because they had burned the corpse of a king of Edom slain in battle. And though burnings are mentioned in connection with the funerals of the kings of Judah, they were never cremations, but the ceremonial burning of spice-wood in honor of the dead.

When, therefore, the conception of life after death came slowly into the Hebrew consciousness in the third and second centuries before Christ, it necessarily took on the form of a resurrection, a recovery of the flesh from the grave. It may have been inspired as to its form by the fact that the dead appeared in dreams in the familiar appearances of life. But quite apart from this, there was simply no other manner in which the idea could take shape in Hebrew minds. The soul required evermore a body if it was to be alive and efficient. And thus the doctrine of the resurrection, the return of the flesh from the grave, was the essential expression of the growing Hebrew faith in eternal life.

* *

It was in this manner that the Old Testament writers thought of it, when once the light became sufficient for them to give it hospitality. Ezekiel had prophesied of a national resurrection in the classic vision of the valley of bones. Later voices carried over the idea into the realm of individual life, as has been pointed out in an earlier section. Phariseism took up this natural and easy form of the belief and made it a doctrine. It passed into the Christian community in the same guise. In the teachings

of the Master and of Paul it is not otherwise. Did Jesus himself accept the Semitic view of bodily survival or reorganization, or did he merely employ it because there were no other garments in which he could clothe the belief in the life eternal?

Leaving for a moment the further consideration of this point, it is of interest to note the evidences of Paul's struggle with the problem. At the first there seems to have been no difficulty. The resurrection of Jesus was his chief apologetic to the world. He preached it everywhere, and with passion. Then to his surprise, the men of Athens, in no manner unacquainted with nor inhospitable to the idea of immortality, laughed at him when he talked of the resurrection of the body. That notion of the rising of the flesh from the grave was outside the circle of their tolerance. Was that the reason why the apostle crossed to Corinth, determined, as he later wrote to his new disciples, to know nothing else among them save Jesus Christ and him crucified? It would seem that the death of the Lord takes precedence henceforth of any other truth in his regard.

And in that same First Epistle to the Corinthians, in the chapter that has become classic in every ritual for the dead, he struggles to put his luminous and unquenchable faith in the life eternal into some form more convincing than the customary Jewish dialectic afforded. Christ rose from the dead. That conviction is basic. And all who bear his name are to arise. But the fleshly resurrection must not be pressed. Already on the horizon of a severely Jewish conception of eschatology there has appeared a broader vision of the great theme of immortality. It cannot be the same body that comes back. All nature teaches that. But still in the Jewish-Christian vocabulary there is no other method of expressing the mighty truth. It is the conflict of the Jewish psychology and speech with a world conception for which they are no longer adequate. And when at last Paul faces his own personal problem and feels that the issue of a present peril is indecisive, he tells the Philippian friends that if he had his choice, he would depart at once and be with Christ. Here all consideration of the grave and a physical resurrection have ceased to obtrude, and he feels the certainty of death's release into the immediate realization of the life that is life indeed.

* *

And as to the Savior's resurrection? The Gospel records make it very plain that Jesus expected to overcome the sharpness of death and convince his friends that he could not be holden of it. All the utterances of the Lord are filled with a calm and quiet confidence upon this theme. No one who has the slightest respect for the explicit words of the Master can doubt that he believed he was to manifest himself to the disciples after his death. If human testimony can be trusted, these first witnesses of his avouch that fact.

Furthermore, no doubt can be entertained as to the entire and complete assurance of the group of Jesus' friends that he did actually accomplish this promised return. Not one of them believed it possible, and yet with one voice they went forth into the world to bear witness to that truth. From the most depressed and despairing of mankind, they suddenly became the most confident and irrepressible.

(Continued on page 9.)

Overchurched Rural Communities

An address delivered at the recent national conference on the Rural Church at Columbus, Ohio, and rewritten for *The Christian Century*.

BY ALVA W. TAYLOR

THE rational approach to the rural church problem is through a thorough-going survey of the rural church situation and an analysis of the field and the forces at work. Sufficient surveys have thus far been made to indicate certain inescapable facts regarding the duplication of church efforts in the average rural community. Those who survey the whole field are agreed regarding the necessity of making the rural church a community affair; they are also agreed that there are certain fundamental weaknesses in the present situation.

No city church would expect to grow and prosper without a located pastor. Few country churches are found to possess them, and the farmer Christian is in no wise different in his spiritual needs, nor are his churches in any wise different in their organic needs, from those of the city; yet the rural church is too small to support a settled pastor. Again it has been found that the prosperity of the rural church is in direct ratio to the number of its services and the size of its membership; but the average rural church has preaching only once per month by a preacher, who gives it little, if any, pastoral attention, and its membership runs from sixty to eighty souls.

CONDITIONS IN A MISSOURI COUNTY.

So small a church is unable to support a resident pastor or to even support a man who will give some time to pastoral work; thus without a shepherd or an organizer their life is limited to that of worship and whatever organization may be effected by unled local workers. The neighboring town church has four or five times the membership, and is thus able to support a resident pastor, services every Sunday, have oversight, permanent organizations, leadership, a training of the workers, a shepherding of the flock, and through them all a chance to succeed.

Then the impressiveness of its audiences, the formidableness and energy of its organization, the constant attention of its pastor and the very success with which its activities are carried on begets greater success. Because it does things it is able to enlist both men and money. Activity begets greater activity and enlists both patronage and financial support. In the country small congregations beget small congregations, listless activities beget listlessness; occasional services are unable to inspire activity; little to pay for makes small challenges to generosity.

In a church survey made of Boone County, Missouri, the home of the state university, 67 rural churches were found, or one to every 46 rural families in the county. Their average membership is about 80. Only one of them had a resident pastor and he preached for three other churches at greater or lesser distances. On the first of January, this year, not one of them afforded preaching more than once each month and many of them not so often. Almost one-half of them have no Sunday-schools, and of those who have only a few keep their schools alive during the winter months. Few of them have any sort of missionary or young people's organizations. The av-

erage pastor's salary is about \$200, and the budget for the entire work of the church is less than \$250. There is not a single one of these churches that does not have from two to seven others within four miles of its church yard. What is true of this county is true of multitudinous others; overchurched may not be so bad in many others, but it is of like type

much better in the rural community with one-fourth the present number of churches. The question as to which should die will not be easily settled. None will be willing to become a vicarious sacrifice to the larger religious life of the community and it is possible that in many places they will all die together through each struggling to retain its life; thus in the struggle of churches that have ceased to function there is grave danger to religion in the community.

IS THE CHURCH NEGLIGIBLE?

One way out is suggested by those who have faith that a movement can be inaugurated at the top and the various denominations brought to agree on a reciprocity of interest through an exchange of membership in various fields, i. e., one communion agrees to withdraw from one field and have its communicants unite with a neighboring church while the other communion makes a like transfer in another field. There are many difficulties in the way of this solution; the more dogmatically inclined denominations will refuse to enter such a reciprocal arrangement; the more democratic and congregationally organized communions have no machinery able to accomplish it, and any attempt by conventions or supervisory agencies to accomplish it will be met with vigorous protest from the rank and file; and in most localities there will be a considerable minority that will refuse to accept such an arrangement unless it be made by the local congregations on their own initiative. The best a movement at the top can expect to do is to agitate and educate and to effect an occasional exemplary union.

"SURVIVAL OF THE FIT."

A thorough-going appreciation of the difficulties afforded by sectarian loyalty, independent polity, tradition and indifference to the gravity of the situation leads one to suspect that there will have to be a sort of a "survival of the fit" selective process. The local church that arises to the demands of the situation by adopting a thorough-going community program will gradually draw to its support all those elements in the community life that cannot be interested in the older doctrinal and individualistic program and will also win many from their conventional loyalties to the more virile life of a socialized church.

The new interest is intensely human and the old sectarian shibboleths will lose their clutch; the new program is broad and in harmony with the spirit of the age and while it sacrifices nothing true in the old it revivifies it with vision and a good neighborliness that will bring the church into the spirit of the times in which we live.

The process will be a slow one, no doubt, for institutions change slowly, but the institutions of religion must readapt themselves to the larger spirit and demands of the time or the old type of church will have to give way to a new and more plastic type that can better show forth the fraternity and brotherly-love of Christianity and bring in the kingdom of God.



Prof. Alva W. Taylor, of the Bible College of Missouri.

in practically all other farming counties, and thus the situation may be said to be fairly characteristic.

Now the most primary analysis of this situation in the light of the necessities of church efficiency is convincing. There are simply too many churches for any of them to be efficient.

THE FUTURE OF THE RURAL CHURCH.

This over-churched condition is a survival from the pioneer days. In earlier days the sectarian shibboleths rallied people. When the country was new the pioneer preacher came to establish churches of his peculiar creedal persuasion. The question was not, has this new community a church that preaches Christ, but has it a church of this or that persuasion preaching Christ; thus the various small congregations were founded side by side. In many cases the schools of these communities are taking on a modern spirit; agriculture is catching the teaching of science; the business life of the farm is being organized upon an efficiency basis; all the other pioneer elements of community life are giving way to the better and more modern regime, but the church remains as a survival of the pioneer time. It has the same insularity and lack of missionary spirit and retains the old method of living upon preaching alone.

There is danger lest the growing community spirit pass the church by. Many workers in the agricultural and rural field have already come to regard the country church as a negligible factor in their efforts to communize rural life and found it upon a co-operative basis. The old sectarian shibboleths are failing to rally the younger generation and there is danger lest in the slow decadence of the rural congregation religion itself shall suffer. Christianity would thrive

What is the Matter With the Church?

BY SCOTT ANDERSON

THIS is no infrequent question in these stirring times. It is asked in perfect candor by both friends and foes of this ancient and hallowed institution.

This restless, impatient inquiry arises from the surprising fact that after nineteen centuries of church life, activity and influence, the most destructive war of the ages is upon the world. "Christendom" seems to have lapsed into savagery, great nations that erstwhile claimed to follow the star of Bethlehem are now proudly and madly seeking for themselves a "place in the sun." The church after nearly two thousand years of opportunity and effort has not only failed to prevent what threatens to be the downfall of civilization, but appears impotent in this world crisis, and unable to furnish religious assurance or spiritual guarantee that there may not be in the future a recurrence of this fearful, unprecedented tragedy. During the last decade church attendance has steadily declined, growth has not kept pace with the increase of population, but is reduced to a minimum; general interest has waned, evangelistic campaigns have been increasingly disappointing in their arousing effect on cities and communities, and in their net results to the churches.

The church once crowned kings, determined the boundaries of empires, declared war and peace, censored literature, and her ministers by virtue of their calling sat in parliaments. She has lost all that prestige and power, for which we are glad—since such prerogatives were never rightly hers and turned the church aside from her true mission—just as we are glad when a patient loses the strength which is caused by fever. But, just as the patient will sink and die if the natural vitality does not come and take its place, the church, having lost that usurped power and not having clothed herself with that which rightly belongs to her and comes as a reward of great service, is in a sinking condition and many of her warmest friends and most ardent supporters entertain grave doubts of her survival unless she has a spiritual awakening, adopts a different policy, changes her methods, catches a new vision, and makes herself indispensable to the world's peace, prosperity and progress.

HAS CHRISTIANITY BEEN TRIED?

The world has not lost faith in the Bible, Christianity is not being questioned, Jesus is not on trial, the religious instinct of man has not perished, agnosticism has not triumphed; rather, there is a growing conviction that the religion of the Christ has never been tried extensively, and only individually, and that the crying need of this age is for the application of its spirit and teachings to the social, industrial, political and international life of the whole world; that, while the church is the divinely appointed custodian and champion of this holy religion, it has ever been and is still wounded in the house of its friends—betrayed by the church of history to kings and earthly governments for worldly powers and privileges, and misrepresented by the modern church, largely by false emphasis, and provoked by current mammonism, for the patronage and support of the rich and mighty.

It is believed by many that as ancient cities of wealth and renown were covered up for centuries, only their name and fame being carried down to us by intervening generations, but are now being uncovered, explored and prized by us, just so heaven's balm for earth's wounds and sorrows has been covered up by tradition, misplaced emphasis and willful misrepresentation, and that little more than the glorious name and the sacred forms and ceremonies are in evidence and offered to the world today.

"A BADGE OF RESPECTABILITY."

But to be more explicit: Jesus insisted upon the necessity of conversion; so did the apostles and the early church, and to them it meant a complete change in heart and life, a face-about march under the white banner of heaven, an open acknowledgment of allegiance to Christ—to his teachings and program, having counted the cost of discipleship, which would probably be persecution and death. Mazzini, the Italian revolutionist, was not unlike the founder of Christianity when he said to his compatriots, "Come with me and suffer." Hence the early church was composed of twice-born men and women, who would walk through flood and flame for him for whom they had forsaken all, whose return to earth they eagerly awaited and in the glories of whose triumphant kingdom they expected to share. To be a Christian meant to them to be a new person, to have new relationships, principles, ideals and hopes. With such adherents and champions it is no wonder the primitive church went forth "conquering and to conquer," overcoming Jewish prejudice, Grecian philosophy and pagan religions, until Constantine, the ruling Caesar, trembled for his throne.

But now the stern doctrine of conversion, self-denial, renunciation of worldly ambitions and accepting the task of "turning the world upside down" and right side up—all this is thought to have belonged to the heroic age, but to be out of date and unnecessary now. Entering the kingdom in this generation is to millions merely pinning on a badge of respectability or at most taking out a policy against the evil day. With such there is no thought, intention or practice of self-sacrifice and public service such as commands the respect and admiration of mankind. Many churches are little more than social clubs, and many ministers are to their churches about what an English king is to the British empire; Christianity as represented by them is like denatured alcohol—all the "kick" and "punch" taken out of it, insipid, harmless, of the "pink tea" quality from which people with red blood and earnest, noble purposes in life turn in disgust.

THE EMPHASIS IS MISPLACED.

The church of the twentieth century does not put the emphasis where it was placed in the first centuries. Even the old Hebrew prophets spoke of Messiah's glorious reign on the earth, when the "sword would be beaten into the plow-share, the spear into the pruning hook" and the "desert would blossom as the rose." "The voice in the wilderness"

cried out, "Repent, for the kingdom of heaven is at hand." Jesus preached all over Israel "the glad tidings of the kingdom of God." The messengers whom he sent forth brought the same good news to all. Jesus was so forceful, practical and revolutionary that his enemies said of him, "He stirreth up the people," "if you let this man go you are not Caesar's friend." The Jews were not wholly unprepared for this message, for they expected their Messiah to establish a heavenly social order, founded upon brotherhood and justice throughout the whole earth. So "The Kingdom of God" is the emphatic doctrine of the Bible, the heart of Jesus' message and the expectation of the chosen people. And while this was the clarion call of her ministry the church was a saving, irresistible, conquering force in the world.

GIVING STONES FOR BREAD.

This generation is asking for bread and organized religion gives it a stone, is famishing for an egg and is tendered a serpent. The ten commandments, the sermon on the mount and the golden rule are not insisted upon, but it is thought to suffice if they are read out of a Morocco bound Bible, in a heavenly tone, on Sunday and then left severely alone throughout the busy week. The descendants of Dives, the rich young ruler, and Simon Magus are prominent officials in our fashionable churches, dictate their policy, and padlock the lips of their ministers, so that covetousness which is idolatry goes unrebuked, speculation on nature's resources and the exploitation of labor are winked at and even praised as Christian virtues, and the fabulous fortunes thus obtained referred to as "gifts from God to his faithful servants." In the meantime the poor are admonished to "be patient, bear all things, and wear linen robes and golden slippers in the world to come."

When the church awakens from her long sleep and comes to realize that Christ came here to heavenize the earth, just as this nation set out fifteen years ago to Americanize the Philippines—sending them our flag, law, learning and religion—and comes to understand that the church is not an end to be worked for, but an instrument to be worked with in finishing the sublime task of him who said, "The spirit of the Lord is upon me, for he hath anointed me to bring glad tidings to the poor, to comfort the broken hearted, to set at liberty them that are bruised, to preach deliverance to the captives and to proclaim the year of Jubilee;" when the church learns that Jesus came not only to redeem all men, but all of every man—soul, body, home, society, nation, world—and gets back in line with this divine, majestic purpose, when she quits bringing up the rear and takes her rightful place at the head of the hosts of reform and reconstruction, leading individuals, society and nations toward the goal promised in Holy Writ—the "new earth in which dwelleth righteousness"—then multitudes will tread her courts, she will be as "bright as the sun, fair as the moon, and as powerful as an army with banners," a worthy bride of the Son of God.

Los Angeles, Cal.

Commercializing Religious Education

From an address delivered before the meeting of the Religious Education Association, held in Chicago.

BY WALTER S. ATHEARN

THE time has come for the serious consideration of an all-inclusive and thoroughly articulated system of training religious teachers which will extend from the seminary to the local church. The present chaotic condition of the teacher-training movement in this country is a sufficient reason to justify such an analysis of the situation as will lead to a re-organization of the movement on a new and better basis.

The Illinois Sunday-school Association claims the honor of employing the first teacher training secretary and producing the first series of teacher-training manuals. These manuals, however, were soon handed over to denominational control and from that day until now the denominations have claimed and exercised the right to issue their own textbooks, to grant their own certificates and to promote their own standards. In 1903 the International Sunday-school Association established a teacher-training department to promote denominational courses through state associations. In 1906 the famous Philadelphia conference agreed to standardize the various denominational courses on the basis of a First Standard Course of fifty lessons, to be followed by an Advanced Standard Course of one hundred lessons. Following this conference the country was flooded with hastily prepared drill books conforming to the 50 and 100 lesson specifications. Hundreds of thousands of copies of these drill books were sold, and thousands of teacher-training certificates were issued, but it soon became evident that the efficiency of the Sunday-school teaching force was not being materially increased by this method. The scathing fire of criticism which was directed at these denominational courses has resulted in an agreement to withdraw the old courses and to substitute for them a new course of 120 lessons. We may now expect the country to be flooded again with a series of teacher-training manuals but slightly better than those which they are expected

to displace. It is very evident that the Sunday-school Council, and the present denominational agencies charged with this responsibility, are incompetent by the very natures of their organizations, to standardize and to direct the training of religious teachers for this continent.

COMMERCIALISM AND SECRETARIALISM.

The trend of the past few years has been very rapidly toward the sectarianizing and commercializing of the whole field of religious education. At the present time the teacher-training standards as well as the courses of instruction and textbooks are determined by denominational publishers and salaried educational secretaries more or less directly dependent upon the denominational publishing houses. All attempts to raise the standards or to improve the textbooks are opposed by publishers having vested interests to protect.

The situation is complicated by the almost universal custom of financing denominational missionary and benevolent enterprises with the profits from Sunday-school supplies. Publishers are under constant temptation to exploit childhood in the interests of denominational charities. Educational secretaries employed by denominational boards are often expected to promote the sale of denominational publications. In many cases they are but high-grade salesmen. Uneasy rests the head of a denominational secretary whose educational ideals are higher than that represented by his denominational publications.

• • •

Many denominational benevolences are supported by offerings from Sunday-school children. The educational secretary who can secure liberal gifts from the children will be in high favor with the leaders of the associations which are the beneficiaries of his skill as a money raiser. Subordinate secretaries and field men are often judged by the financial returns from the schools in their ter-

ritories, rather than from their educational program. Under our present system denominational educational secretaries are constantly tempted to devote their energies to erecting tables of comparative statistics securing large offerings for other denominational boards and meriting the favor of the denominational publishing houses. The exploitation of childhood in the interests of publishers' dividends will some day be the subject of a very scathing report of a commission appointed by this or some other association.

There ought to be universal agreement to the proposition that SALARIED EDUCATIONAL SECRETARIES AND PERSONS DIRECTLY OR INDIRECTLY CONNECTED WITH PUBLISHING HOUSES SHOULD BE REGARDED AS INELIGIBLE TO MEMBERSHIP OF COMMITTEES OR BOARDS CHARGED WITH THE ADOPTING OF LESSON COURSES, TEXTBOOKS OR EDUCATIONAL STANDARDS. An interest in the sale of any kind of bridge building material renders one ineligible to membership in the American Bridge Builders' Association. Our laws will not permit a school book publisher, or a publisher's agent to sit on a school board which adopts books for our public schools, and such men, many of whom are brilliant educators, have too high a standard of ethics to seek membership on standardizing boards for the control of public-school procedure. And yet the ethical standards of denominational publishing agents will permit them to sit on boards that determine standards and adopt books for use in the schools of their denominations! The adoption of the foregoing proposition would re-organize the committees which now adopt standards and texts for teacher-training courses and it would also make necessary the re-organization of the International Lesson Committee. Because of ethical and professional reasons the training of religious teachers demands the complete divorcing of publishing and secretarial interests from the educational agencies of the church.

Worship in Service

By Ira M. Boswell.

BY ITS Easter appeal, the National Benevolent Association of the Christian church is calling to one of the beautiful forms of worship. I love organs and stained glass windows, but I love orphans and stranded saints more. That church has not touched the fringe on the garment of the passing Saviour which spends more on organs than on orphans and more on steeples than on the starving. Many a congregation has gone from the church with praises on its lips for the choir, but with no thought in its heart for the Christ. Many an eloquent sermon has stirred the lips of the people to praise the preacher, but failed to energize the hearts to provide for the needy. The song or the sermon that does not cause the hearers to lift up their hearts toward God and stretch out their hands toward

the needy is a miserable failure. Those who are satisfied to build houses for such performances are crushing Christ into a creed and crowding themselves into narrow cells of selfish sectarianism.

It is sweet to worship God in song, but it is sweeter to worship him in service. The peal of the organ may lift our souls up to God, but the appeal of humanity should bring our hearts down to our fellow-man. Jesus of Nazareth commands us to preach. Jesus commands us to provide. The Son of God leads us to our father. The son of man leads us to our brother. "The word became flesh, and tabernacled among us; and we beheld his glory." We beheld his glory as the Son of God, the Saviour of the world; and his glory as the Son of man, the servant of humanity.

Christianity is of necessity creedal, but it is none the less social. There is no spirituality without service, and all real service is social. If there is anything in your creed that keeps you from serving humanity, or if there is not something in your creed which impels you to serve your fellow-man, your creed needs revising.

The creed of the church is: "Jesus is the Christ, the Son of the living God." This creed is not to be embalmed in words, but energized in life. Unless we have the spirit of Christ, we are none of his. The spirit of Christ is the spirit of service. A church that does not serve is not Christian.

"I hold that Christian grace abounds Where charity is seen; that when We climb to heaven, 'tis on the rounds Of love to men."

Random Shots

By a Sharpe Shooter.

IT HAS been the privilege of this rambler to spend some days among the churches of Oklahoma and Kansas. My visitation began with a very pleasant Sunday in Nevada, Mo., where I had the pleasure of speaking for Levi Marshall. My acquaintance with the Nevada church is of long standing, based upon two evangelistic meetings held at an interval of nine years. The church has reached the high watermark of prosperity and efficiency under the able pastoral care of Mr. Marshall. Great preparations are now being made for a union evangelistic campaign under the leadership of Charles Reign Seoville.

Proceeding southward my next point of interest was Oklahoma City, where J. E. Van Horn presides over the great Central Church enterprise, in which he succeeded J. H. O. Smith. I found our people enthusiastic in their interest, and very hopeful despite the great burden of debt which hangs upon their magnificent temple. Mr. Van Horn seems to be master of the situation, and the people are happy in his leadership.

My visit in El Reno was of very special significance to me, because I was the first settled pastor of the church, and in the year 1892, led in the erection of the first building. Just across the street from the old building which still stands, has now been reared a handsome new brick church. The first house, considered a wonder in its day, cost approximately \$2,500. The second has cost \$25,000. It was my privilege to speak in the new auditorium to a fair sized audience hastily gathered together in honor of my unexpected visit. I resisted the tendency to reminiscence,

as I do not wish any one to think me yet fallen into my anecdoteage. The church has become the strongest in the town, and under the ministry of Frank L. Lash, is moving toward yet greater power and efficiency. Charles L. Engle, superintendent of the Bible-school from the very beginning, still serves in that capacity, and presides over one of the best schools in the state.

Returning northward I stopped for a season with my friend and former colleague, Richard W. Gentry, in Winfield, Kan. Time would fail me to give an account of the work Mr. Gentry has done, and bestow the meed of praise of which it is worthy. It is hardly too much to say that he has introduced a new dispensation in the history of this church. He has led his people in a building enterprise which, in view of the financial power of the church, was almost heroic. He has organized and developed his people along social and evangelistic lines, in a way that only real genius would suggest. Mr. Gentry's is an originality which is arresting without being freaky. Better than all, he is a leader in all that pertains to civic righteousness and social betterment in his community. It was my pleasure to speak at a Sunday morning service, after which I took train for Wichita in time for the evening meeting at Central church.

Walter Scott Priest, a Disciple of the Disciples, a Christian gentleman of the old school, with all the commendable features of the new harmoniously blended in the rich variety of his urbane and versatile personality, has been pastor of this great church for nearly seven years. When asked to come and preach a trial sermon, he replied, "I will preach one five years long." The church called him. He is now preaching his second trial sermon of the same length.

The church has a membership of 1,100, and a plant worth \$60,000. It sustains

three living links: one in the foreign society, one in the C. W. B. M. and one in the home field.

Mr. Priest is intimately identified with the public interests of the city, being official "Sky Pilot" for the Rotary Club, a director in the Sedgwick Social Settlement and Charity Work, and unofficial umpire in scrap games of baseball improvised by prominent citizens. His only lament concerns the dearth of wedding and funeral occasions. He had only 84 of the one and 47 of the other the past year. As William Henry Green would say, "He is just about the marryingest and funeral preachingest minister they is."

My visit to Wichita was in some respects the most interesting of all to me. It was here I came in the boom days to become a student in Garfield University, attracted by my admiration for President H. W. Everest. It was here I made my first attempts at preaching. It was here I left the position of principal in a ward school, to assume my first pastorate at Abilene, Kansas.

To stand before a great audience in the church and try to declare the unsearchable riches of Christ with all the memories of those early years of boyish dream and purpose, with recollections of all the content of the years of struggle between, was a real experience. And there before me were some who had been there 28 years before, and remembered me. There was Judge Haymaker, the astute and able lawyer, one of our stalwart leaders in the statecraft of the kingdom. There was I. W. Gill, the finest funeral director in the United States, who has idealized a most gruesome profession, and so invested all mortuary details with taste and propriety as to take away the horror and leave only impressions of subdued and solemn beauty. Mr. Gill has without doubt the completest and most artistic mortuary establishment in the United States.

C. M. S.

Wichita, Kan., March 27, 1916.

Poems of a Mystic

By Thomas Curtis Clark.

Light.*

THE man who has within
No guiding light,
Walks, in the blazing noon,
As in the night.

Whom God illumines dwells
In undimmed day;
Through storm and night he treads
A clear, sure way.

The Prayer of the Soul.

HUNGRY of soul for bread to satisfy,
Fed through the years with husks of vanity;
My body faint, drooping my weary head,—
Hungry of soul, I come to Thee for Bread.

Thirsty of soul for living waters pure,
Far from the spring, I searce my life endure;
My poor throat parched, and gone my power to sing,—
Thirsty of soul, I come to seek Thy Spring.

Darkened in soul, in world of darkness pent,
Gone sun and star from out my firmament,
Groping as blind, all things bring me affright;
Darkened in soul, I come to Thee for Light.

Weary in soul of all the world's hard strife,
Sick of the wrong that ever fills my life,
Sated with self and with my selfish quest,—
Weary in soul, I come to Thee for Rest.

The Universal Guilt.*

ISAW One greeted with a kiss;
A son of night performed the deed;
And then they led away my Lord
To be despised, to suffer, bleed;
And I stood by, nor said a word.
Nor was I by his mute grief stirred.

I saw One wear a crown of thorns;
They placed it rudely on his brow,
And pressed it down; and as he bowed
They cried, "Messiah—see him now!"
And I stood by, nor moved a limb
To save my Lord, or comfort him.

I saw One hanging on a cross;
As in each hand they drove the nail,
He groaned and cried, "O God, forgive!"
They laughed and shouted, "King, all hail!"
And I with them was standing there,
As he breathed out his dying prayer.

The Voice of the Deep.

OUT of the darkness born of the night,
Above the billows which over my bark
Relentlessly sweep,
Comes to my spirit, weak with affright,
Calming its tumult, borne from the darkness,
The voice of the deep.

Out of the darkness born of my night,
Above the sorrows which over my life
Relentlessly sweep,
Comes to my spirit, weak with affright,
Calming its tumult, borne from the darkness,
The Voice of the Deep.

*Reprinted from the Sunday-school Times by permission.

THE CHRISTIAN CENTURY

EDITORIAL

SECTARIANISM

THE grosser forms of denominational narrowness are dying out, though they die hard. There is a Baptist newspaper published in Louisville which offers now and then tokens of this belated type of reaction.

In a recent issue one finds this amiable sentiment: "We have never entered into a union meeting of the different denominations, and so far as we now know, never expect to do so. With us it is not a question of expediency but of conscience. Therefore we could not participate in such a meeting if we would, and would not if we could."

One has to search the sectarian press for a long time to find a gem equal to this. It is such utterances that reveal the inner spirit, not of great denominations like the Baptist, but of small partisan factions within such denominations, who believe that their own opinions are the last word on Christian truth, and that any association with other Christian people is a compromise.

Such utterances were out of date among the people of God a half century ago. Only the sectaries who still abide in that atmosphere do not know that they have actually passed into oblivion among modern Christians.

TEMPERANCE VICTORIES

BY AN overwhelming majority Winnipeg, Manitoba, has passed a first class prohibition act. All bars, wholesale and retail liquor houses, have two months to close their business. After June first no further licenses will be issued.

The public sentiment of Manitoba is strongly opposed to the whiskey interest, and there is no doubt of the enforcement of the law. The two provinces to the west, Saskatchewan and Alberta, are dry. British Columbia is rapidly going the same way. Ontario to the east is preparing to submit the subject to the electors, with fair prospect of the exclusion of the liquor business.

These and other reports of the progress of temperance are cheering. The Disciples of Christ have a Temperance Board, of which L. E. Sellers of Indianapolis is secretary. It is a cause which commands the loyal interest of all Disciples, and each church must regard itself as a center of temperance information and effort in its own locality.

NEW YORK'S DISGRACE

WHEN announcement was made some weeks ago that a boxing contest was to be held in Madison Garden, New York, it was not regarded as an important item of news, for no one supposed that a prize fight was contemplated, or that the authorities of the metropolis would tolerate such an affront to the moral sentiment of their city and the nation.

It is apparent however that there were no such compunctions of conscience on the part of the mayor of that city or of the governor of the state. The exhibition was held partly under the authorization and protection of an improper law, and partly in violation and defiance of law. Madison Square Garden is not the kind of "boxing club" that the law is meant to authorize.

The crowd that attended the contest proves that there is a class in society that craves this sort of sport, and it includes many who on other accounts are supposed to be respectable citizens.

The storm of protest that has been raised will result in the passing of a stringent law prohibiting all such prize-fighting encounters in New York. Nevada, long regarded as the happy hunting ground of fistic license, has purged its name from the disgrace of prize fights. It is hoped that New York will try to reach the moral level of Nevada in this particular.

THE UNPROVIDED

PLEASE turn to the statement made by the National Benevolent Association in reference to the work it is attempting to do in nearly a dozen institutions for the care of orphans, aged men and women and the sick.

This interest has risen late in the progress of the Disciples of Christ. The older churches have made it an outstanding feature of their program for a much longer time. It is a sign of our growing sensitiveness to one of the great interests of Christianity that we have partially awakened at last to realize this obligation.

To know that our Brotherhood is actually carrying on this benevolent work at many different points, and that it is possible for those who contribute to share in the work and the joy of this holy ministry, is a satisfaction few will wish to miss.

The annual offerings for this work are taken in connection with the Easter season. They should form a part of every church program. Only in this way can the work be interpreted to a Brotherhood that is anxious to have a part in every worthy cause.

THE WILL TO WORSHIP

THERE are people who are not interested to attend church because they find themselves uninterested in the preaching. They do not think the sermons sufficiently stimulating to be of value.

They have failed to understand the fact that at best the sermon is but one of the features of the worship, and not even the most important one.

It is one of the faults of Protestantism that it has magnified the sermon out of all proportion to its former and rightful place in the public worship.

The real purpose of the assembly in the house of God upon the Lord's day is worship, in which all are to participate, and from which all are to gain spiritual strength.

Those who make the value of church attendance depend on the quality of the sermons have only half learned the secret of the holy house and the holy day.

No such hour of worship can ever be valueless, no matter how poor the sermon or how meager the accessories of the service.

SUITABLE WARNINGS

VALUABLE work is being done by organizations like the Illinois Vigilance Association in calling the attention of the public, especially young men, to the dangers attendant upon vice. A large number of placards have been posted in conspicuous places in this city and throughout the state by the Illinois organization.

It is beyond question that splendid service has been rendered during the past few years by the wide publicity given to the dangers of sexual infection. The attraction of red-light districts and other evil places of resort is



greatly lessened when young men realize the terrible dangers incurred by association with the inmates of such places.

It is natural that a right-minded public should be sensitive to any undue publicity given to themes of this character, but the most effective remedy is information. Young men will be less likely to run the risks which are usually the result of curiosity if they understand the dreadful consequences of infection, to themselves and their future wives and children.

The service rendered by such organizations is of great value.

MEN AND MILLIONS IN DES MOINES

THE MEN and women who are carrying forward the work of providing six millions of dollars for our missionary and educational work, and a thousand young people for the missionary and other fields of Christian activity, have just closed their campaign in Des Moines and adjacent cities.

It was eminently successful from every point of view. A large sum of money was raised, and yet it is not by the money standard that the success of the Men and Millions team is measured. It is rather by the new interest inspired and the activities started through the visitation.

On different occasions the team was divided into smaller sections for brief campaigns in smaller cities like Cedar Rapids and Marshalltown. So far as learned the results have been admirable.

It is a fact observed by all the workers that the younger men and women of the church respond much more quickly and generously to the call for money than do the older and wealthier ones. People who have made their money slowly and cautiously release it with reluctance, and seem less sensitive to the call of the world than those who are touching the active and aggressive life of the present generation.

To just that extent these reluctant and half-persuaded givers miss the joy of the cause and limit its possibilities. But in spite of this fact, which is one of the inevitable features of all such solicitation, the Men and Millions movement goes on splendidly toward success.

THE SPRING CAMPAIGN IN CHICAGO

IT IS difficult for the unsophisticated citizen to understand the currents of politics, especially of Republican politics, in this town.

Mayor Thompson was elected by an overwhelming majority and has had every opportunity to prove himself the friend of law and order. The right-minded citizenship of Chicago was greatly encouraged when the Mayor summarily closed the saloons on Sunday. They have never been reopened, and a fair degree of care is maintained to preserve the one o'clock closing hour on other days.

These have been admirable features of the Mayor's administration, and the lovers of right government wish to give him all credit that is due.

But another issue has been raised more recently. It is apparent that the Mayor is attempting to build up a political machine in opposition to the Deneen-West control of the Republican party. In the progress of this fight he has found it to his own interest to oppose the election of seven or eight of the most valuable councilmen in the city service. At the recent primary the Mayor's faction attempted to eliminate these men, but was com-

pletely defeated. The Municipal Voters' League, an organization that has gradually brought about greatly improved conditions in the Council, is now openly opposed to the Mayor and his partisans.

It can hardly be denied that the very large body of citizens who were pleased with the Mayor's election and greatly encouraged by his early enforcement of law, are perplexed by the continued evidence that he does not seem to work cordially with any but his own particular henchmen, and that in the effort to create for himself a political machine that shall promote his interests in the future, he is gradually revealing his own personal weaknesses and his lack of constructive leadership.

Mayor Thompson started his official career under the most brilliant and favorable auspices. No man ever had a more promising opportunity to prove himself a great leader, concerned for the interests that promote the morality and welfare of a great city. It is not too late for Mr. Thompson to regain something of the confidence which he and his friends have gone far to shatter. His future is in the balance.

THE RESURRECTION IDEA.

(Continued from page 3.)

These are facts of early Christian history. They have passed into the faith of the universal church. They have been verified by the continuity of Jesus' leadership through the centuries. That he is alive, and alive forevermore, is a reality of Christian experience, not a dogma resting on an event of history.

For at the best the physical resurrection of Jesus is only an incident in a life whose every manifestation was proof of its timeless and eternal significance. We do not know the manner of Jesus' manifestation to the disciples. The New Testament narratives tremble and throb with the joy and wonder of the great assurance. In the effort to make us understand they become at times incoherent, now putting stress on the physical presence of the Lord, and now on his unsubstantial, elusive and unearthly behavior. They had no other way of conceiving his survival of death save in terms of bodily resurrection. Was the truth of his triumph over death too vast to be compressed within the ceremonies of their explanations? Was the doctrine of the resurrection, with all of its limitations, the nearest and best approach they could make to the heart of the mystery? Let us frankly confess that we do not know.

Over the manner in which Jesus gave evidence to the disciples that he was the Master of Death there rests a veil of mystery which none has ever penetrated.

"There was the door to which we found no key,
There was the veil through which we could not see."

Whatever may be the ultimate conclusion of Christian thinking upon this ever-alluring theme, we are well aware that the conception of resurrection as a personal experience seems increasingly unimpressive. Many who hold with undiminished faith to the physical resurrection of Jesus have ceased to regard as usable the words of the Apostles' Creed, "I believe in the resurrection of the body." Christian faith has taken a more satisfying and convincing form, a form which we are yet to consider. But does one disbelieve in the victory of Jesus over death, and through him the victory of all who make his life their own, because he has not been able to find the Jewish idea of the resurrection satisfying?

For ourselves, though this does not describe our personal problem, we say emphatically, "No."

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By Orvis F. Jordan

Proposes Publicity Campaign for Chicago.

The most remarkable series of advertising write-ups published in behalf of the churches was that which was put into a Baltimore paper two years ago. Following the Church Publicity convention in Chicago, the Chicago Herald proposes a similar campaign for this city. This paper refuses all liquor advertising and in other ways makes itself acceptable to church people.

Methodists Make Money

The Book Committee of the Methodist church may not be an impressive title, but when one knows that it represents the publishing interests of this great denomination and that the committee has just given \$275,000 from the net profits of 1915 for the aged ministers, it will be seen that the committee is entrusted with great enterprises. The profits were \$25,000 less than last year on account of financial conditions.

Church Statistics.

The annual religious statistics arranged by H. K. Carroll, LL. D., are now in print and will repay careful study. The percentages of growth for twenty-five years show the following bodies more than doubled their numbers, with the percentages indicated: Lutheran Synodical Conference, 130; Roman Catholic, 125; Presbyterian (South), 118; Lutheran General Synod, 116; Disciples of Christ, 113; Southern Baptist, 111. The Protestant Episcopal church gained 95 per cent. All others had a smaller percentage of gain. The reports for the past year show a gain of 654,000 for the United States in all bodies. The bodies represented in the Federal Council of Churches of Christ in America absorb about half that gain.

Methodists Disagree Over History.

A conference of Methodist dignitaries was held recently to determine when and where Methodism was first started in America. Maryland and New York vied for the honors. The New York representatives were very few in numbers and refrained from voting, so the matter was "settled" in favor of Maryland. A Methodist paper suggests that a jury supposed to be intelligent has given the case no settlement and now proposes a jury that is ignorant!

"Catch Pals" in the Army.

The Rev. R. J. Patterson of Ireland, whose temperance work gave him the title of "Catch-My-Pal" Patterson, is now at work in the British army. His method has been attended by much success here.

Scrutinize Dr. Campbell's Theology.

Rev. R. J. Campbell is preparing to take deacon's orders soon in the Established Church of England. Certain conservative voices were raised inquiring as to his orthodoxy. It is now announced that the bishop appointed four leading clergymen to assist in examining Dr. Campbell. They have pronounced him orthodox. He will be ordained in company with several other candidates.

Studies Presbyterian Hymn Book.

A Presbyterian has been investigating the authors of the various hymns used in a popular book of his denomination. Out of 291 hymns, he found that 105 were written by Episcopalians, 38 by Congregationalists, 27 by Unitarians, 27 by Baptists and only 25 by Presbyterians. This indicates how little it is possible to arrange a sectarian hymn-book that will be popular.

Catholics to Get Bible in Vernacular.

One of the greatest triumphs for the modernists of the Roman Catholic church in a generation is the recent decree of the pope concerning the reading of the Bible. Pope Benedict has ordered that in all countries hereafter the evangel shall be read in the vernacular after it is read in Latin. Cardinal Farley has authorized a cheap edition of the Douay version of the Bible for circulation in this country.

Religious Revival in Russia.

The war conditions in Russia have brought about a great revival in which the mysticism and deep religious nature of the people is revealed. Archbishop Petrim is conducting services with pomp and impressiveness that is unprecedented. He has organized children's choruses with hundreds of voices. Peasants and noblemen alike acknowledge his sway and even the Czar has paid him honor. Recently many thousands remained on their knees in the snow for a long time with the thermometer thirty below while they waited for the archbishop's blessing as he passed from the cathedral to the monastery.

A Church for Night Workers.

The old Midnight Mission conducted by Rev. E. A. Bell is being changed into a night workers' church at the suggestion of Dr. John Timothy Stone, and Rev. Myron E. Adams, recently pastor of the First Baptist church, is being associated with Mr. Bell in the work. Services will be held at hours convenient to those who toil through the night.

A New Peace Movement.

There will be a gathering of a number of prominent men from the various churches at Garden City, L. I., April 25-27. The occasion will be the formation of a world alliance of the churches for the promotion of international friendship. Among those who are expected at this meeting are Bishop Greer, President Faunce, Prof. Harry E. Fosdick, President King, Dr. Mott, Dr. Speer, Dr. S. L. Gulick, and Dr. Frederick L. Lynch. These men will accept the challenge that the church should keep the world at peace and begin to work at the job.

Remember the Landing of the Pilgrims.

The Congregationalists propose to celebrate the four hundredth anniversary of the landing of the Pilgrims by a big four year campaign with some ambitious goals for denominational progress. The large objectives are: (1) The securing

before 1920 of 500,000 new members in our Congregational churches. (2) The recruiting of men for various types of denominational leadership and especially for the ministry and missionary service, and in that connection the education and vitalization of the churches with a view to the depth and efficiency of their own spiritual life and the increase of their missionary interest. (3) The bringing of contributions up to the standards set by the Apportionment. (4) A new and special emphasis on social service. (5) The raising of a large extra fund, presumably for ministerial relief.

International Convention of the Y. M. C. A.

The Thirty-ninth International Convention of the Y. M. C. A., will be held at Cleveland, May 12 to 16. John R. Mott is now the secretary of the organization.

Dr. Inge Offends Dignitaries.

The Dean of St. Paul's in England (Dr. Inge) offends the more strait-laced of his colleagues by unconventional phrases. The Bishop of London has organized the League of Intercession which provides for continual prayers. Dr. Inge does not favor this campaign and calls it "pestering the Almighty." He is also quoted as saying that if he were a betting man he would bet on peace before Christmas. This cheerful prophecy is accompanied by the less cheerful one that everybody in England will have from a third to a half less to live on for the rest of their lives after the war. Dr. Inge's remarks have been the occasion of considerable discussion.

Dr. Grenfell in France.

Dr. Wilfred T. Grenfell has written his friends about his experiences as an army surgeon in France. He is with the Harvard unit there and in addition to his surgical duties, he is giving addresses under the auspices of the Y. M. C. A. Owing to the strict censorship on the front, his letter contains little other news.

Protestantism in France and Belgium.

War conditions have not been permitted to break up the Protestant work in France and Belgium, though the lack of funds has been a great interference to effective work. Dr. Henri Anet is in the United States collecting funds for these churches. He states that the deficit in the Belgian Protestant church is \$25,000.

The Church of George Washington.

The United States is getting old enough to have some historic feeling. There are three churches in Virginia with which George Washington was once connected and in which he served as vestryman. They are Episcopalian in faith. The churches are Christ church, Alexandria; Falls church, Fairfax county; and Pohick church in Mount Vernon parish. The last named was the "home" church of George Washington. These churches have been brought to public attention by the visits of some staff writers of a religious weekly.

The Sunday School

THE RISEN LORD—(EASTER LESSON.)

Lesson for April 23.

Golden Text: Now hath Christ been raised from the dead, the first-fruits of them that are asleep. 1 Cor. 15:20.

Lesson 1 Corinthians 15:1-28: verses 1-11 printed. Memorize verses 3, 4.

(1) Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, (2) by which also ye are saved, if ye hold fast the word which I preached unto you, except ye believed in vain. (3) For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; (4) and that he was buried; and that he hath been raised on the third day according to the scriptures; (5) and that he appeared to Cephas; then to the twelve; (6) then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; (7) then he appeared to James; then to all the apostles; (8) and last of all, as to the child untimely born, he appeared to me also. (9) For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. (10) But by the grace of God I am what I am: and his grace which was bestowed upon me was not found vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me. (11) Whether then it be I or they, so we preach, and so ye believed.

VERSE BY VERSE.

1. **I make known.** There is a gentle reproof in the word. He has to begin again and teach them an elementary fact, which they had already accepted.—**The gospel.** Or, The good tidings. RVm.—**Which I preached unto you.** While at Corinth; see Acts 18.—**Wherein also ye stand.** There must be perseverance in the receiver of the truth of God.

2. **Ye are saved.** You are in the way of salvation.—**Except ye believed in vain.** A proviso, unless ye believe haphazard. Belief adopted in a hurry is not likely to be very sure.

3. **I delivered unto you.** I told you. First of all. The thing of most importance as Paul had it in his mind.—**That which also I received.** The point is that Paul did not invent what he gave them. They received it just as he received it. He may have gathered his information from earlier disciples.—**Died for our sins.** He died on account of our sins.—**According to the scripture.** It was in accord with the general teaching of the scripture.

4. **That he was buried.** The importance of the burial is that it is evidence of the resurrection. Note, that this fact is recorded by all four gospels.—**The third day.** The Jews counted a part of a day as an entire day.

5. **Cephas.** Another name for Peter. Luke 24:34.—**Then to the Twelve.** This phrase is here an official name for the Apostolic body: only ten were present, for Judas was dead and Thomas was away.

6. **About five hundred brethren.** This occasion is unknown, but it is probably to be identified with Matt. 28:16.—**The greater part remain until now.** Some of these were living and could be consulted in regard to the matter of the resurrection.—**Some are fallen asleep.** Some had died in the course of the twenty-five years following the resurrection.

7. **James.** Nothing is known of this appearance, or as to which James is meant. The brother of Jesus is most likely the one.—**Then to all the apostles.** The Apostolic body, Thomas being present.

8. **Last of all.** He was the last one chosen to be an apostle.—**He appeared to me also.** Paul the writer of this letter.

9. **I am the least.** Paul had proper hu-

mility.—**Apostles.** He was an apostle, and insisted on his authority.—**Not to be called an apostle.** Do not measure up to them. They had normal development, he came to the office suddenly and unnaturally.

10. **The grace of God.** The love of God in the work of transformation in Paul's life.—**I am what I am.** One of the apostles.—**Not found vain.** Did not turn out to be worthless. I labored more abundantly than they all. It may be that Paul adds this because he has learned that his apostleship had been questioned by some of the Corinthians.

11. **Or they.** The other apostles.—**Ye believed.** He does not mean that they had ceased to believe, but that there was a definite time when they accepted this belief as a result of apostolic preaching.

TEST QUESTIONS.

1. Why did Paul write this chapter?
2. How do the appearances as represented here agree with those in the Gospels?
3. How was Thomas convinced of the resurrection?
4. Who was Cephas?
5. When was Paul at Corinth?
6. Why did Paul write this letter?
7. What is the character of this letter?
8. How does Paul's argument appeal to you?

9. Why do you believe that Jesus arose from the dead?
10. Is the resurrection physical or spiritual?
11. Why do we call this Easter Day?
12. Is it the only resurrection day?
13. What does Easter mean to you?
14. What is the "grace of God?"

There is no action so slight nor so mean but it may be done to a great purpose, and ennobled therefore; nor is any purpose so great but that slight actions may help it, and be so done as to help it much, most especially, that chief of all purposes—the pleasing of God.—J. Ruskin. *

Religion is not a haphazard thing. If God be a God of law, then surely here, above all material things, in the highest realm of the spirit, He must, most strictly, work according to law. This is where we ought to learn from science completely. Just as we have learned to face the facts and to care for nothing but the facts, so let us go on to learn and adopt and obey God's laws of the art of character-building. Let us believe that here no effect can be produced without a cause, just as no statue carves itself, or stands complete on its pedestal, in answer to any number of our pious wishes. It must be wrought with care and trouble. It takes time and study and hard thought and much practice.—Rev. C. W. Addison.

The Resurrection

BY ASA McDANIEL.

The Lesson in Today's Life.

SOME of the Corinthians doubted, others denied, the doctrine of the resurrection. Paul seeks to show that this doctrine is the foundation upon which the whole fabric of Christianity rests. The whole of the chapter should be read in order to get the force and cogency of his argument. Few, if any, events in the history have such a weight of evidence to support them, and certainly Paul makes out a good case against the doubters at Corinth.

It would be a very easy matter for any one to propose difficulties about the resurrection. The same number might be secured about any great manifestation of life. We could have found as many about this world before we came into it.

The resurrection of our Lord settles the fact of ours, and for a full explanation we can confidently wait. This is the glorious truth of our Easter lesson. The how and the where we can leave unsolved, since we have the comfort of the thought that our friends who have fallen asleep in Jesus, are "with the Lord." Ours is a clear hope of life with our Lord after death.

The resurrection of Christ occupies a fundamental place in the Christian world because by it there is disclosed a real and close connection between this world, and the unseen, eternal world. There is no longer need of argument to prove the world beyond, for here is one who lived in it. The resurrection was not Christ's return to this life, to its wants, to its limitations, to its inevitable close; but it was a resurrection to a life forever beyond death. If Jesus arose from the dead, then the world into which he has gone is a real world, in which men can live more fully than they live in this world of limitations. If he arose from the dead then there is a spirit mightier than the strongest material powers, a God who is seeking to bring us out of the bondage of this life into an eternally happy condition.

It was the conviction that our Lord arose from the dead that convinced his disciples that his words were true, and that he was what he claimed to be. He was not mistaken regarding his work, his relation to the Father, or the prospects of himself and his people. This was the sublime answer given by God the Father to the doubts, calumnies and accusations of men.

In the resurrection of Christ we see the norm or type of our life here and our life hereafter. Holiness and immortality are two aspects of the Divine life we receive from Christ. They are inseparable the one from the other. His spirit is the source of both. "If the spirit that raised up the Lord Jesus from the dead dwelleth in you, he that raised up the Lord Jesus Christ from the dead shall also quicken your mortal bodies through his spirit that dwelleth in you." If we have now the one evidence of his dwelling in us, we shall one day have the other also. The hope that should uplift and purify every part of the Christian's character, becomes a living hope, full of immortality, in all who are now actually drawing their life from Christ, who have their life truly hid with Christ in God, who are in heart and will one with the most high in whom is life eternal.

The most important fact of all is the power of the resurrection in our own life. Can we say with Paul, "That like as Christ was raised from the dead by the glory of the father, even so we also should walk in newness of life?" Here is the power of the resurrection, a new man for a new world. In just such measure as Easter opens a new prospect for man it prepares him for the new life and world to come. The resurrection time is not at Easter alone. There is not a moment of any day, in any year, when we may not rise with Christ into newness of life, and walk in his ways with transfigured faces.

Disciples Table Talk

Special Easter Observance at East End, Pittsburgh.

East End Church, Pittsburgh, John R. Ewers, pastor, always observes Easter week in some special manner. This year the Men's Class has been requested to conduct the series of meetings. Already the officers are at work. Men, both ministers and laymen who have a message, will be called upon to speak during the five nights. Special emphasis will be laid upon decisions on Easter Day. Last year a similar plan worked out remarkably, and this year, with the class in better condition and with more experience, greater blessings are anticipated. Another feature of the celebration of this week is the observance of the communion on Friday night.

W. A. Shullenberger Welcomed to Central Church, Des Moines.

"Never in the history of the Central church have I known a time when there was such unanimity in regard to the coming of a new pastor. Without exception everybody is for him and this is as it should be." Thus writes the editor of the Christian Worker, Des Moines. He says further: "When Mr. Shullenberger first visited Central we were all convinced of his sincerity, of his love of the cause, and of his faithfulness to the gospel. On his second visit with Mrs. Shullenberger we were all delighted with them both." It is believed by Central church leaders that Mr. Shullenberger will be a most worthy successor to H. O. Breedon, who ministered to the church for 21 years; and to Finis Idleman, pastor for 9 years.

President Pritchard at Champaign, Ill., in Bondurant Bible Lectureship.

Several years ago Thomas E. Bondurant, of DeLand, Ill., donated to the cause of Christian education in Illinois large sums of money; among these bequests was one of twelve thousand dollars, the design and conditions of which gift are stated thus: "The income from this fund shall be used annually and forever as follows: Six-tenths thereof establishing and maintaining a Bible Lectureship at Champaign, Ill., within reach of, and for the benefit of, the students of the University of Illinois, and four-tenths thereof for the purpose of establishing and maintaining such Bible Lectureship at such of the cities of Illinois containing State Normal Schools as may present a favorable opening and opportunity, within reach of, and for the benefit of, students attending such State Normal Schools." The lecturer chosen by the trustees for this year was President H. O. Pritchard, of Eureka. The lectureship was held at University Place church, Champaign-Urbana, Stephen E. Fisher, minister. The general theme of the lectures was, "What Did Jesus Teach?" The topics discussed on the several evenings were as follows: "What Did Jesus Teach About God?" "What Did Jesus Teach About Man?" "What Did Jesus Teach About Sin?" "What Did Jesus Teach About the Kingdom?" "What Did Jesus Teach About Discipleship?" "What Did Jesus Teach About Himself?"

Some Wide-Awake Christian Endeavor Societies.

The Christian Endeavor Society of the Union church, Cissna Park, Ill., has become a Life-line society by assuming the support of Rajwar Dayal, of Bilaspur, India. The Endeavours of First church, Sac City, Iowa, raised \$48 in cash and pledges on Endeavor Day for the orphanage work under the Foreign Society, at Damoh, India. For a number of years they have furnished support for one of the orphan boys. Miss Elsie Garriott is president. The Society of First church, Cedar Rapids, Iowa, in connection with the Endeavor Day program used the stereopticon slides on the Damoh Orphanage

furnished by the Foreign Society. It was a splendid occasion and resulted in raising \$30 for the Orphanage. This society is planning larger things for the future.

Oklahoma Church is Building Up Its Preacher.

There are not many churches in the brotherhood as wise as the church at Pryor, Okla., which grants its pastor, Byron Hester, two months' leave of absence each year that he may do graduate work. Mr. Hester has just been called for another year at Pryor, but no decision has yet been made. A sign of efficiency at Pryor is the fact that the Intermediate Department of the Bible-school has rented an entire residence as a home for its work. Besides the church building, four other buildings are either partially or entirely used by the church school.

Foreign Missions Still Gaining, Reports F. M. Rains.

For the first twenty-seven days of March the churches as churches sent \$24,958 for Foreign Missions, a gain of \$9,934 over the corresponding time one year ago, writes Secretary F. M. Rains. This is one of the largest gains from the churches in the history of the Foreign Society. The number of churches responding during the twenty-seven days is 1,341, a gain of 405. The total gain from all sources is \$14,243. For the current missionary year, that is from October 1, 1915, to March 27, 1916, the gains from the churches amounted to \$15,341. Never has there been recorded so large a gain in the offerings from the churches for the corresponding time in the history of the Foreign Society. The gain

in the number of contributing churches is 607. This is also a record breaker. Mr. Rains adds by way of warning: "Let us all remember that it is a long time to September 30, when the year closes. Our interest and labors must not slacken. Every friend must work hard to keep up the gains that have been so well begun. See to it that there is no retreat. Now is the time to strike. If your church is not in line, let it join the advancing column at once. Remember, the goal for the year is \$500,000. It can be reached. There is widespread interest in coming up to the mark. All hands to the task! Please send the offering of your church today, if you can. F. M. Rains, Secretary, Cincinnati, O.

Daughter of James Ware Studying in Des Moines.

Miss Alice Ware, daughter of the late James Ware, our missionary at Shanghai, is in school in Des Moines. She is making good progress in her studies and hopes to graduate in June, 1917. Mrs. James Ware continues in her work at Shanghai, China.

Reward for Live Church Letters.

"Live Church Letters" are wanted by Central church, New York. Dr. Finis Idleman, the minister, is conducting a unique campaign to enroll as members in New York all Disciple churchmen from the West and South, who have recently come to the city. A concerted effort is being made to secure names of new arrivals in New York, from the churches of the brotherhood, to save this waste of adult members in New York. Dr. Idleman believes it is as important to conserve the religious life of members during the last twenty years of their lives, as during the first twenty years, and he is providing in New York a life-saving station at Central church for Disciples in the metropolis.

Kentucky Bible-schools in District Conventions.

W. E. Fraze, the energetic state superintendent of Kentucky Christian Bible-school Association, sends dates and places for the district conventions of that state to be held during three months of spring and summer. The C. W. B. M., Christian Education, Kentucky Missions and Benevolence as represented by the Kentucky Widows' and Orphan's Home will participate with the Kentucky Christian Bible-school Association in these meetings. The following is the schedule:

District	Date	Place
18	April 24-25	Whitesville.
21	April 26-27	Mortons Gap.
20	April 28-29	Guthrie.
22	May 1-2	Princeton.
23	May 3-4	Bardwell.
2	May 5-6	Hodgenville.
1	May 8-9	Bradfordsville.
6	May 10-11	Owenton.
7	May 12-13	Newport.
5	May 15-16	Burgin.
9	May 17-18	Lexington, Central.
8	May 19-20	Carlisle.
12	May 22-23	Mill Creek.
11	May 26-27	Barbourville.
10	May 24-25	Hustonville.
13	June 2-4	Jackson.
16	June 29-30	Greenup.
3	July 7-9	Burkesville.
4	July 14-16	Dunnaville.

A Busy Business Man.

S. J. McFarland is superintendent of the East Dallas, Tex., Bible-school, the largest school among the Disciples of Christ in the Southwest, having an enrollment of something over 1,100 in the main school, which does not include the 150 in the Home and Cradle Roll Departments, and an average attendance of 687. Mr. McFarland is active vice-president of the Security National Bank, Dallas, and has extensive interests in other banks, on account of which he is a very busy man, but he finds time to build up and maintain this large school.

President H. O. Pritchard, one of the speakers scheduled for the Disciples' Congress, to meet in Chicago this month.

Ryan, W. C. Payne, J. M. Alexander, H. E. Stafford, W. C. Morro, O. F. Jordan, A. L. Ward, M. L. Pontius, H. O. Pritchard, and Professor G. B. Smith, of the University of Chicago. The full program will be published next week.



Evangelism Without Evangelists

The unusual in reform is to come to Chicago. A great evangelistic movement, marked by the absence of the customary evangelist, is to sweep Chicago the two weeks prior to Easter Sunday, April 9 to 23, according to the plans of the Chicago Church Federation Council.

"This evangelistic movement, of which the most striking feature is the absence of a professional evangelist, is to be the combined efforts of all of the Protestant churches of the city," said William Barrett Millard, executive secretary of the federation, recently. "What we want to do is to set the church at its own task. That is why we have not employed a professional evangelist. We believe in them, but we do not want anything hysterical or sensational about this movement."

"We are making an effort to have this a simultaneous campaign all over the city. So far, we have 500 churches enrolled to join in the work, and we expect many more."

"Each church is to carry on its own work,

and is to make it as far reaching as possible. We observed April 2 as Go to Church Sunday. There will be special evangelistic services every night, except Saturday for the two weeks. April 3 was set as a day of special prayer and preparation for ministers, and there were special neighborhood prayer-meetings. Besides this, each church will organize training classes for Sunday-school teachers and personal workers.

"You know," Mr. Millard went on to explain, "we are entering into this work with the greatest of confidence. Because this is not an experiment. Indianapolis started this work two years ago. It was the first city to attempt anything on such a big scale."

"The first year, they had 3,000 converts. Last year, with their added experience, they had 7,000 converts. This year they expect at least 10,000."

"If they can do that much in Indianapolis, we can surely accomplish something worth while here. This bids fair to be the biggest event in Chicago's religious history."

Special Campaign at Lima, O., Central.

A. B. Houze has been leading in the work at Central, Lima, O., for nearly four years, and he reports present membership of 700, worshipping in a modern plant valued at \$50,000. The budget system and the every member canvass are features of the work. The Bible-school is highly organized and uses modern courses of study, and has an attendance of about 350. The church is



Rev. A. B. Houze.

strong for missions and benevolence. At a recent meeting of the official board a novel campaign was indorsed. The following statement will give an idea of the nature of the special effort: "Ten Things I Can Do—Why Not?" "Attend Ten Sunday Morning Services." "Attend Ten Sunday Evening Services." "Bring Ten Visitors." "Win Ten Souls To Christ." "Attend Ten Bible School Sessions." "Secure Ten New Pupils For The Bible-school." "Attend Ten Christian Endeavor Prayer-meetings." "Make Ten Social Calls in Interest of the Church." "Greet Ten Worshippers at Each Service." "Urge Ten Others to Help This Campaign." Home-coming day will be observed on May 21.

C. O. Purdy Goes to Centralia, Mo.

C. O. Purdy has been called to the work at Centralia, Mo., which C. H. Swift is relinquishing. Mr. Purdy is a Drake graduate, and spent two years as Chaplain in the Panama Canal Zone on a salary of \$1,800 a year. He is just finishing two years of post-graduate work in Missouri State University and in the Bible college at Columbia.

BRIEF NEWS NOTES.

—S. G. Inman gave an address recently at Central church, New York, on "Christian Pan-Americanism as Demonstrated at Panama." After the close of the Congress at Panama Mr. Inman attended a conference of missions in Porto Rico.

—Frank L. James has resigned as South-eastern Sunday-school Superintendent to become State Secretary of the Arkansas Sunday-school Association.

—W. A. Moore, pastor at First church, Tacoma, Wash., is preaching a series of sermons on "Revelation."

—S. M. Conner, at First church, Portland, Ore., has organized a personal workers' class which meets on Tuesday evenings each week.

—C. W. Jopson, recently resigned from the pastorate at Los Gatos, Cal., has been

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recalled by the congregation and he is again at work in this field.

—C. R. Hudson's class of men at Pomona, Cal., recently had an attendance of 136; on the same Sunday the women's class had 134 present. This school has an enrollment of 1,032. Frank B. Ward is serving as director of religious education.

—The recent series of evangelistic meetings at Orange, Cal., increased the attendance at Bible-school 50 per cent; nine young people volunteered for life service in Christian work.

Evangelism in Minnesota

Crayton S. Brooks and T. E. Fitz have recently closed a four months' campaign in Minnesota; during this time more than 250 people have been added to the churches with which they labored. Those who are familiar with the northern fields will appreciate the success of this campaign. While the work was very largely a missionary effort, no Society supported the meetings financially. These men have personally made a very large contribution to this pioneer work. The first campaign was held in Portland Ave. church, Minneapolis. This church encounters all the difficulties of a downtown work in a great American city. It is the best missionary church in the state, yet conservative in its own work. During the meeting 46 were added to the congregation. The second campaign was conducted at Plainview. This church had very little but a bad reputation, and a preacher who was thoroughly alive. Until Hugh Cooper suc-

ceeded in opening the church for services less than a year ago, no services had been conducted for many years. Seventy-five persons were added during the campaign.

The third campaign was held in Minnehaha church, Minneapolis. A. W. Vandervort is the efficient minister here. The meeting resulted in 60 persons being added to the membership and the completion of the every member canvass. This congregation now enjoys the distinction of having more subscribers to the local expense of the church than there are members. The fourth campaign was held in Grand Ave. church, Minneapolis. This campaign resulted in 42 accessions to the membership. This church is located in a middle class residential section and seemed to be the more difficult of the four fields. Minnesota leaders speak highly of the ability and achievements of both the evangelists. Arrangements are already being made for return meetings in 1917.

Notes From Georgia

Georgia Disciples will meet this year at Tybee on May 9 and 10, as the guests of Dr. A. R. Moore and First church, Savannah.

The Dixie Endeavorers will meet in their first All-South convention in Atlanta in July. "The Dixie Endeavorer," the organ of this movement in the Southland, is published at Ensley by the wide awake secretary, Carl Lehman. Mr. Lehman has aroused great interest in this convention throughout twelve southern states. The Atlanta union is presided over by Attorney John W. Gresham, a member of West End church.

Sumner T. Martin will receive a cordial welcome from Georgia Disciples when he assumes the duties of pastor of the Rome church and officer-secretary of the state work.

The Laymen's Missionary Convention re-

cently held in Atlanta, was well attended and succeeded in arousing much interest among Georgia men. The Georgia weeklies will give a column each week for missionary facts, copy and plate being furnished by those interested in missions. The convention reached its climax in a decision to take advantage of this opportunity.

Compulsory military training in the public schools is engaging the attention of Georgia cities. In the capital city, the Ministers' Union, the Federation of Trades and other bodies have opposed the movement.

The papers report a fire in Augusta which has so far left three thousand homeless and caused a property loss of eight million dollars; friends fear that our First church property may have suffered.

W. O. Foster.

—L. C. Howe, pastor at Noblesville, Ind., with the other pastors of the city, is arranging a series of union meetings for men.

—Disciples of Benton and Tipton counties, in Indiana, print each week in the county seat papers reports of attendance, etc., in their Bible-schools of the two counties. An increased interest has thus been aroused.

—Of 56 additions to the church at Sheridan, Ind., during the past year, 51 came through the Bible-school.

—Over 500 members have been added to the Findlay, O., Bible-school through the recent revival. C. M. Myers ministers at Findlay.

—The men's class at Bristol, Tenn., has increased its membership from 12 to 108 in two months.

—Finis Idleman, of Central church, New York, has been elected a member of the Administrative Body of the Federal Council of Churches; also of the Church Peace Union.

—H. O. Breeden and wife, of Fresno, First church, are now living on a fruit ranch just out from Fresno; the ranch is the property of a citizen of Fresno, who is away from home temporarily.

—A son of A. C. Smithers, of St. Louis, will enter Columbia university next fall.

—Mrs. M. M. McMichael, of Central church, Des Moines, has been elected by the City Council as "City Mother;" she works in connection with the police department.

—The Endeavorers at Central church, Des Moines, recently observed "Honorary Members' Night."

—Texas Disciples will meet in annual convention at Central church, Waco, May 8-11. F. N. Calvin is pastor at Central.

W. T. Brooks gave the chief address at the meeting of the North Texas Christian Ministers' Association, held in Central church, Dallas, March 27.

—The Aeropolis Club, New York City, was entertained on March 11 by Mr. and Mrs. A. R. Porterfield, at their home. The membership of this club is composed of students of Union Theological Seminary and Columbia and New York Universities who are Disciples. It is now in its sixth year and over forty members enrolled.

—John R. Ewers writes recommending W. E. Byrnes, a blind evangelist, who recently spent some weeks in Pittsburgh. Mr. Ewers says that he took pains to look up his record, and finds that he has had good education and is of excellent character. He is eager to preach the Gospel. His language is said to be beautiful. His traveling expenses, his keep and small additional gifts would keep him at work in his chosen profession. Mr. Byrnes may be addressed in care of the Railway Y. M. C. A., Columbus, O.

—Mr. L. F. Stevens has resigned the pastorate of the Boyle Heights church, Los Angeles, to return to Portland, Ore. He expects to devote his time to evangelistic work. George Richey, of Monmouth, Ore., has been chosen to succeed Mr. Stevens.

—G. M. Anderson has resigned as pastor of the church at Whittier, Southern California, for the purpose of making an extended visit to Australia, the country of his nativity.

—F. M. Rogers, State Secretary of Southern California, recently dedicated a new church building at Shore Ave., Los Angeles. Bruce Brown is following the dedication with a revival meeting of promise.

—R. W. Abberly, of Magnolia Ave., church, Los Angeles, is engaged in a series of special meetings with a view of conserving the results of the recent Laymen's Missionary Convention. The meetings will culminate with Easter as Decision Day.

—Russell F. Thrapp is conducting a class in First church, Los Angeles, on the Practical Teachings of Jesus. The class meeting is preceded by a supper served by members of the class. The attendance is good.

—George P. Taubman, of First church, Long Beach, seems to have solved the problem of getting the men to church, the Sunday night service, and the prayer-meeting. He has a men's class with an average at-

tendance of 130. The prayer-meetings never fall below 200 in attendance, and often reach 300. His Sunday night audiences, like those of Sunday morning, pack the house to the limit. The church has recently increased his salary \$500.

—Frank M. Dowling has resigned the pastorate of the church at Fullerton. The brethren are trying to persuade him that this is a mistake.

—The veteran, John C. Hay, has been doing some prospecting in the Antelope Valley under the direction of the State Board.

—Selma, Cal., church, E. T. Nesbit, pastor, will have a new \$15,000 home.

—The church building at Hartford City, Ind., was badly damaged by the recent storms.

—East Dallas, Tex., Bible-school was filmed in action a few days ago, and the pictures shown in the local theaters. A feature of the pictures was a film of J. G. Shaylor's men's class of 300.

—It is reported by a Des Moines daily that \$30,000 was pledged toward the Men and Millions cause during the campaign at Des Moines.

—First church, Lithfield, Ill., recently enjoyed an address from Sheriff John A. Wheeler, of that town.

—At a men's banquet at the Neosho, Mo., church, at which 111 men were present, the chief speaker was Dr. W. M. Cleveland, of Joplin.

—Since J. H. Crawford entered upon the ministry at Central church, Detroit, Mich., 18 months ago, the membership there has been increased threefold. The men's Bible-class has 300 enrolled. G. W. Knepper, of

Ann Arbor, recently addressed a meeting of the men's brotherhood at Central, Detroit.

—J. C. Mullins, of First church, Mattoon, Ill., addressed the local Y. M. C. A., on the theme, "Wanted—a Man."

—During the Men and Millions campaign in Des Moines, 3,000 persons were present at a rally held in the University Place church.

—Superintendent of Schools H. S. McGill, of Springfield, Ill., made an address on "The Public Schools of Tomorrow" before the Fellowship Class at First church; over 500 young people were present.

—Carey E. Morgan, of Nashville, Tenn., will conduct a travel party to Alaska in July, under the auspices of the Violet Travel Bureau.

—Fourth church, St. Louis, and East End church, Quincy, Ill., will exchange pastors for Easter meetings. L. A. Chapman and S. B. Owings are the respective leaders.

—A recent mid-week meeting at Coffeyville, Kan., was made helpful by the presence of Sidney Long, business manager of the Wichita Eagle, who gave a talk on "The Work of the Young People."

—The church at Fremont, Neb., will remodel its building, affording double the present capacity.

—C. F. Stevens, pastor at Beatrice, Neb., is giving a series of Sunday evening sermons to young men. His topics are: "The Young Man Getting His Bearings;" "The Young Man Tumbling Down;" "The Young Man Climbing Up;" "The Kind of Young Man for the Modern World."

—The Men's Club at First church, Pasadena, Cal., was recently addressed by Dr. Geo. D. Troutman on the theme, "The Physical Basis of Business Success."

Facts and Figures from Disciples Fields

CALLS.

W. O. Dallas, Garland, to Abilene, Tex. Will begin work May 1.

T. L. Read, Eureka, to Emden, Ill. Has begun work.

C. S. Kleckner, Stanhope, to Chariton, Ia. Declines.

J. Winters Funk, to Sparks, Kan. James Miller, Sulphur Springs, to Neosho, Mo. Accepts.

W. B. Harter, Montrose, Col., to Ulysses, Neb. Has begun work.

J. D. Williams, Macomb, to Danville, Ill. Fourth. Accepts.

W. J. Gillmore, Odessa, Mo., to Chariton, Ia. No decision.

T. B. McDonald, Cottage Grove, to Heppner, Ore. Accepts.

George Wooldridge, Stewart, to Chickasha, Okla. Accepts.

L. L. Roberts, Douglas, Kan., to Nowata, Okla. Accepts.

N. A. Borop, to Shirley, Ill. Accepts.

B. H. Cleaver, Shelbina, Mo., to Canton, Ill. Accepts.

G. C. Minor, Carondelet, St. Louis, to Charleston, Ill. Has begun work.

G. L. Wolfe, New Bedford, Ill., to Ft. Dodge, Ia. No decision.

J. P. Lucas, to Riverton, Ia. Has begun work.

O. C. Bolman, Pekin, to Greenville, Ill. Accepts.

P. E. Stiles, Palestine, to Hume, Ill. Accepts.

E. W. Stairs, to Greeley, Ia. Has begun work.

E. L. Pettus Seymour, to Greenwood, Ind. Accepts.

Geo. F. Critts, Hubbard, to New Paris, O. Accepts.

M. V. Foster, Spencer, to Indianapolis, Ind., Morris St. Accepts.

E. W. Sears, Richmond, Mo., to Sulphur Springs, Tex. Accepts.

W. K. Clements, Glasgow, Ky., to Greenwood, Miss. May 1.

W. L. Ross, Salem, Mo., to Shawnee, Okla., First. Has begun work.

RESIGNATIONS.

W. A. Nance, Olathe, Kan. First.

W. B. Morris, Worthington, Ind.

W. R. Motley, Richmond, Ind., Central. June 15.

R. B. Mitchell, Martinsburg, W. Va.

C. C. Spencer, Marysville, Kan.

C. W. Honey, Rockwell City, Ia.

Ernest House, Central City, Ky.

A. J. Scott, Muskegon, Mich.

EVANGELISTIC MEETINGS.

North Yakima, Wash., W. F. Turner, pastor; preaching; J. W. Tapp, singing; 59-48 by confession of faith, 1 from another communion, 10 by letter and statement; seven added at reception for new members, making a total of 66 for the campaign.

Seattle, Wash., First, W. L. Fisher, pastor; W. F. Turner, evangelist; began Apr. 2. Millersburg, Ky., C. O. Cossaboom, pastor, preaching; Wallace Tuttle, singing, began April 3.

Galena, Kan., R. S. Robertson, pastor; preaching; began April 2.

Muncie, Ind., W. G. Kershner, pastor, preaching; Walter Klinger, singing.

Dallas, Tex., Third, T. N. Plunkett, pastor; W. T. Brooks, evangelist.

Lincoln, Neb., East Side, J. W. Hilton, pastor; T. A. Maxwell, evangelist; Easter.

Phoenix, Ariz., Claude C. Jones, pastor; J. A. Barnett, evangelist; began April 2.

Rock Falls, Ill., L. F. De Poister, pastor.

L. E. Chase, evangelist.

Beaver Falls, Pa., C. M. Smail, pastor; T. B. Imhoff, evangelist. Began April 4.

Muncie, Ind., First, F. E. Smith, pastor; O. M. Walker and wife, evangelists.

Moulton, Ia., P. E. Warren, pastor; W. J. Minges, evangelist; closed.

Liberal, Kan., G. L. Spivey, evangelist.

Keokuk, Ia., union meeting, Scoville company, evangelists.

Findlay, O., C. M. Myers, pastor; Vawter and Shaul, evangelists; 238.

Memphis, Tenn., McLemore Ave., Milo Atkinson, pastor; W. H. Sheffer, evangelist.

St. Paul, S. T. Willis, pastor; Minges company, evangelists.

Salem, O., M. J. Grable, pastor; Traverse Harrison, evangelist; 81; closed.

Clearbrook, Va., C. N. Jarrett, pastor;

preaching; C. E. McVay, singing; 29; closed.

—T. L. Lowe, of West Fourth Ave., Columbus, O., has been elected president of the Franklin County Disciples' Union. J. H. Garvin was elected city missionary.

—Continuing the series of sermons on "Beacon Lights of Church History," Chas. M. Watson, pastor at First church, Norfolk, Va., gave through March addresses on "Thomas Campbell, Pioneer of Christian Unity;" "Alexander Campbell, Knight of a United Christendom;" and "Apostles of Reconciliation the Greatest Need of Our Generation."

—Stephen E. Fisher, pastor at University Place church, Champaign, Ill., writes that the Children's Church Service, held parallel with the service of the Senior Congregation, is coming to be a wonderful factor in the work there. Practically the entire Bible-school remains for worship.

—Liberty, Mo., church reports a successful Sunday evening feature in the form of a men's choir.

—The eloquent B. Fay Mills is getting results in his "Community Campaign for the Promotion of the Better Life," at Evanston, Ill., according to reports from O. F. Jordan, of the Disciples church, one of the co-operating congregations.

—At the "house-warming" at the new North Dallas, Tex., church, among the speakers were: Judge Anson P. Rainey, John G. Slater, M. M. Davis, A. L. Clinkenbeard and Harry D. Smith.

—A. B. Jones, of Liberty, Mo., has not fully recovered from his recent surgical operation, and is taking treatment in a Kansas City sanitarium.

—The Hiram Church Glee Club gave a much appreciated concert at the Warren, O., church.

—R. J. Bennett, pastor at Sharon, Pa., a city of 20,000, has been asked by both daily papers for a weekly sermon for publication.

—S. J. White, in a meeting at Sebring, O., and Lowell C. McPherson, of New York state, spoke to the students at Phillips' Pilde Institute, Canton, O., on March 21 and 23.

—D. R. Titus, pastor of the newly organized church at Idaho Falls, Id., reports a first missionary offering of \$35. Over 100 are attending the Bible-school, and twelve elders and deacons were recently ordained with a very impressive ceremony.

C. M. Fillmore preached a sermon on March 28 written by his father, A. D. Fillmore, fifty years ago; the theme, "The Power of the Gospel."

C. B. Osgood, superintendent of missions in Minneapolis, has organized a new church at Maynard, with 22 charter members; this move is due to the liberality of one family, that of Nimrod Victor. Mr. Osgood is planning to organize also at Milaca.

A. Lichtenstein, first vice-president of the Hebrew-Christian Alliance of America, spoke in three of the churches of Christ in Dallas, Tex., on March 24; his theme, "The Jew in the Christ."

—The church at Pittsburg, Kan., Sam. I. Smith, pastor, has begun work on its \$10,000 building.

—E. J. Sias, formerly pastor at Lincoln, Neb., and for some time a Midland Circuit lecturer, is suffering from nervous prostration, and has canceled all engagements.

—Prof. W. S. Athearn will give an address at Berkeley, Cal., next week.

—C. R. Stauffer's new class of men at Norwood, O., enrolling nearly 200, is organizing a baseball team for the season.

—Prof. A. C. Gray, of Eureka, is leading in a course of ten studies on "The Social Teachings of Jesus" at the mid-week meetings at the Eureka church.

—One of the results of the recent revival at First church, North Yakima, Wash., was the clearing up of all current obligations; it is proposed to pay off the building debt within the present year. W. F. Turner, pastor of this church, did the preaching in the meetings, at which 59 persons were added to the membership of the church. Mr. Turner is now in a revival with W. L. Fisher and First church, Seattle, Wash.

—E. H. Clifford, of East Creighton Ave., Ft. Wayne, Ind., praises the preaching of O. E. Tomes in the meeting just held at East Creighton Ave. church, by which 23 persons were added to the congregation.

—On the opening Sunday of J. J. Tisdall's ministry at Norwood Ave. church, Toledo, O., the Bible-school attendance was so large that several classes were crowded into the balcony. Mr. Tisdall's opening sermon was on "Witnessing."

—Arthur Stout, pastor at Bowling Green, Mo., reports that the contract has been let for the new \$15,000 church home to be erected there, and that already \$12,000 of the required \$15,000 is in hand.

—The congregation at Moline, Ill., presented their retiring pastor, J. A. Barnett, with a handsome token of appreciation. Mr. Barnett began a meeting on April 2 with the Phoenix, Ariz., church, and after that will return to Illinois for general evangelistic work.

—"A watchful waiting policy in the end loses its charms, both in politics and religion," was the conclusion reached in a sermon preached by Austin Hunter at Jackson Blvd. church, Chicago. The topic was "Halting, How Long?"

* * *

NOTES FROM THE FOREIGN SOCIETY.

Last week one of our ministers in the state of Kentucky sent \$2,500 to the Foreign Society on the annuity plan. He will enjoy an income from it while he lives, and after his death the annuity will continue to go to his wife, in the event she survives him, as long as she lives. This is a wise step for any preacher to take.

W. R. Hunt, Chucho, China, speaking of his work, says: "The country churches are steadily grasping the idea of self-support. They are more and more eager for the purity and reputation of the churches. We are urging that each country church should now support its own school. In one of my churches established on a farm, there are now some 25 members, and they break bread each Lord's day morning and hold evening evangelistic services.

For the month of January Dr. W. N. Lemmon, in charge of the Mary Chiles' Hospital at Manila, Philippine Islands, reports 1,868 treated, 836 surgical treatments given, and 514 patients in the hospital.

The Union Christian Endeavor Society at Cissna Park, Ill., has become a Life-line Society by assuming the support of the evangelist, Rajwar Dayal, at Bilaspur, India, whose salary is \$60 per year.

"Christmas has become a fixed celebration in the Japanese Sunday-schools. About 300 adults attended one of our Christmas entertainments in Koishikawa." —P. A. Davey.

In a recent letter Leslie Wolfe writes: "Chaplain Anderson, now aboard the 'Brooklyn,' which is at present in Philippine waters, preached for us January 2. Chaplain Anderson was a schoolmate with Brother McCallum and Dr. Kline in Transylvania University."

Our schools in Chucho, China, have made themselves felt in the city. We have the highest grade boys' school there, and the only girls' school in Chucho. Thirteen boys graduated in January, 5 of whom will probably continue their studies in the University of Nanking. Some of the others will open schools at our out-stations. Eleven boys have been baptized in recent months. Some of the older boys have taken charge of the weekly preaching at the prisons and do much other religious work. They teach their own Sunday-school classes.

F. M. Rains.

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SUMMER SCHOOL OF MISSIONS.

Winona Lake, Indiana, June 23 to June 30, 1916.

The Summer School of Missions will hold its twelfth session at Winona Lake, Indiana, June 23 to June 30, under the auspices of the Interdenominational Committee of the Central West for Missions. The session promises to be one of unusual help and inspiration. The mission study lecturers, Mrs. D. B. Wells and Mrs. J. F. Fisher, the Bible teacher, Miss Angy Man-

ning Taylor, are well known to Summer School audiences. The books to be studied are Old Spain in New America, by Rev. Robt McLean; World Missions and World Peace, by Caroline Atwater Mason; Our South American Neighbors, by Bishop Homer C. Stuntz, and South American Heroes, by Miss Margarette Daniels. Normal class work for those preparing to teach mission study classes will be in charge of experienced leaders. Informal vesper hours with the missionaries and inspirational evening addresses will close the day. There will be many special attractions for the young women.

The fact that the attendance is increasing from year to year, that many return for each session, is the strongest proof that the Summer School of Missions fills a need among our host of missionary women.

Write for program containing rates, etc., to
Mrs. C. W. Peterson,
Chairman of Publicity Committee,
10903 S. Hoyne Ave., Chicago, Ill.
* * *

EXTENSION CONFERENCE.

The Interdenominational Committee of the Central West for Missions, is prepared to send a trained leader to any town whose churches will unite interdenominationally for a week of mission and Bible study. The text books for the conference are the Bible and the current mission study books, both home and foreign. Nearly two hundred such conferences have already been held very successfully, it being a feature in some places to hold such conferences yearly. The expense to each church is small. For further information, address,

Mrs. Johnston Myers,
Chairman of Extension Conference,
5531 Blackstone Ave., Chicago.



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Our Bread Line.

WE APPEAL TO YOU TO SEND US AN EASTER OFFERING.

BECAUSE we are caring for the WIDOW, the ORPHAN, the AGED, and the AFFLICTED of our BROTHERHOOD.

BECAUSE last year we cared for 1415 and in 16½ years for 12810 of these homeless, helpless ones.

BECAUSE there are many more needing our care and this is the Master's work and His Command.

THE CHRISTIAN WOMAN'S NATIONAL BENEVOLENT ASSOCIATION.

5861 Plymouth Ave., ST. LOUIS, MO.



WHAT IF WE SHOULD FORGET EASTER

APRIL 23?

FOUR HUNDRED BOYS AND GIRLS, now the comfortable, happy wards of the Church in six homes of the association would be left without food, without shelter, without love or compelled to find refuge in some Catholic institution.

ONE HUNDRED BABIES MOTHERLESS that now find tender, loving protection in the heart of the Church of Christ would be left to the cold charity of the Christless world. Next to a mother's love, is Christian love. Shall the babies have it?

NINETY-THREE AGED, INDIGENT DISCIPLES OF CHRIST many of them choice souls, would suffer the pain of hunger, cold and nakedness or the keener pain of public charity. To send them to the poorhouse is to send Christ to the poorhouse. What we do to them, we do to him.

SCORES OF WIDOWS unaided in the burden of their widowhood would break and go down to dishonor and ruin.

THE CHURCH WOULD SUFFER by our failure to provide generously for her wards. The Lodge and the Roman Catholic Church would gain and the world would condemn.

THE CHILD CALLS, THE AGED CALL, THE CHRIST CALLS to us for a **GREAT EASTER OFFERING**, APRIL 23RD. Send it to the

NATIONAL BENEVOLENT ASSOCIATION
2955 EUCLID AVENUE, ST. LOUIS, MO.

Established in 1886

Make checks payable to Mrs. J. K. Hansbrough.

The California Christian Home

A new member has just been added to the National Benevolent Association's already large family of institutions. March 15 was the date and Long Beach, Cal., the place of its birth. This new home came into existence in response to an insistent demand from the churches of California for an opportunity to express, in tangible form, their interest in and sympathy for the poor. Almost a year ago, L. J. Massie, of Long Beach, Cal., offered to donate a property worth \$10,000 as the first cottage of a group which he hopes to see dedicated to the care of unfortunate and needy children. In response to this generous offer, the Evangelizing Board of the Christian Missionary Society of Southern California, with some twenty-five churches, by formal action, requested the National Benevolent Association to accept Mr. Massie's offer and to take steps at once to establish a home for children in Long Beach.

After a careful canvass of the situation, it became apparent that while there is great need in California for a home for children, especially for the kind of work the association is doing, there is a far more urgent need for a home for the aged. Indeed, the need is so great that our failure to supply it is a reflection upon our cause. In the language of our veteran brother preacher, John Hay, "not to provide for these aged, needy brethren in our midst is little short of a scandal."

At a meeting, therefore, held in the office of State Secretary F. M. Rogers, on March 15, 1916, the decision was reached, Mr. Massie concurring, to open a home for aged, indigent Disciples of Christ. This decision was recorded with the distinct understanding that we should open at once a vigorous campaign in behalf of a home for children.

A temporary organization to serve until the time of the State Convention was formed with W. J. Morrison, Mrs. F. M. Rogers, L. J. Massie, Mrs. Nettie Burke, and Mrs. H.

L. Pillsbury, of Long Beach; Mrs. L. M. Hatfield, Melvin Welty, E. J. Curry and Mrs. Olah Hallam of Los Angeles; C. C. Chapman, of Fullerton; W. E. Crabtree, of San Diego; Chas. Boulier, of Pomona; Frank G. Tyrrell, of Pasadena; Geo. W. Brewster, of San Francisco; Ellis Purlee, of Sacramento; and Chas. Beal, of Fresno, Cal.; and R. E. Dunlap, of Phoenix, Ariz., as the Board of Directors. W. J. Morrison, was elected president; Mrs. L. M. Hatfield, vice-president; Mrs. F. M. Rogers, secretary, and L. J. Massie, treasurer. A full complement of committees was appointed with L. J. Massie as Chairman of the House and Grounds Committee; Dr. L. P. Crutcher, Chairman of the Health Committee; Mrs. L. J. Massie, Chairman and Mrs. C. A. Buffam, Secretary of the Wardrobe and Supply Committee; M. F. McNie, Chairman of the Admission Committee. These are all of Long Beach and may be reached at that address. Mrs. L. G. Thompson, is the Los Angeles Chairman of the Wardrobe and Supply Committee.

The property donated by Brother Massie and received and dedicated to Christ by the brethren in California for the care and comfort of "the least of these," his brethren, is one of the most attractive in Long Beach. It is located on the slope of Signal Hill, overlooking the city and the ocean. The property consists of one acre of land with modern improvements. The house is of bungalow style and will accommodate comfortably at least twelve persons with their attendants. There is a good laundry, in a detached building, and a fine, modern barn and chicken house. The house and grounds are screened from public view on the north side by a row of richly productive orange trees and on the south by a row of bountiful bearing lemon trees. The front approach is made under the shade of the over-hanging fronds of stately palms and amid a bewildering profusion of roses, lilies, and geraniums.

This gift of beauty and of service is intended as the beginning only of a larger work. Plans are already on foot for the enlargement of the present building, for acquisition of more land and for the securing of the funds needed to erect suitable building for the care of children. For this purpose, Mr. Phillips, of Long Beach, has made a gift of land, valued at \$2,000 and two other brethren have said that they would give \$500 each. C. C. Chapman has had in mind for some time a worthy work of benevolence for our people on the Pacific Coast. Our California brethren never do things by halves. It is safe to predict that they will carry their plans for a work of mercy to a glorious consummation.

This home at Long Beach is of far more than local interest. Its opening should awaken universal sympathy and support. Comparatively few of the people of California are native. They are from everywhere. Of our people, now needing aid, we found three in the Halenbeck Home of Los Angeles, two of them from Colorado; one in the County Home from Missouri; and one in a Roman Catholic institution from Ohio. This sister is appealing to one of our ministers to help her find a home among her own people. The indications are that the first persons to be admitted to the new home will be one sister from Indiana and two from Illinois. This home will probably always be filled with aged Disciples of Christ from our churches in the East. Attracted by the friendly climate, many aged people are being drawn to California with the hope of prolonging their days. Overtaken by misfortune they should have the sympathy and compassionate love of the home churches, where they have lived and served for years. Brethren of the country for the sake of old times, for the sake of the Christ and his church, let us all have fellowship in the support of this "Saints' Rest" in California.

J. H. Mohorter, Secy.

